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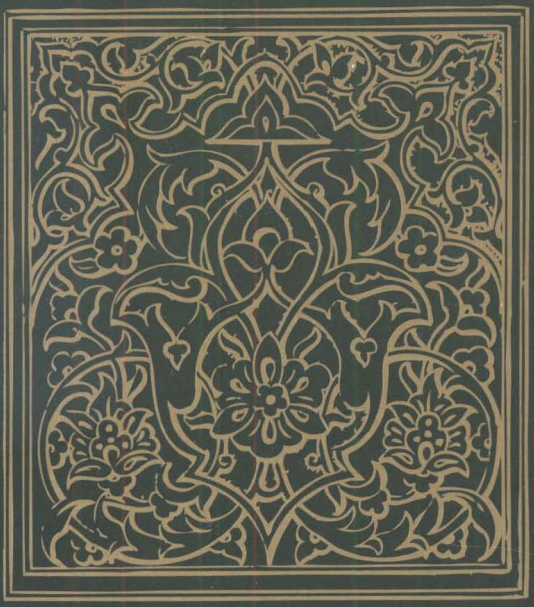
COLLECTIONS OF FORTY HADITHS

AL-ARBAʿĪN

Mulla ʿAli al-Qari



Forty Hadiths on the Excellence of the Clear Qur'an

TRANSLATED BY MAWLANA MOHAMMAD MOHAMMADI • COMMENTARY BY MOHAMED ANSA & MAWLANA MOHAMMAD MOHAMMADI

بسم الله الرحمن الرحيم

Al-Arbaʿīn

The Beneficial Effusion in Forty Ḥadīth
on the Excellence of the Clear Qur'ān

3

COLLECTIONS OF FORTY ḤADĪTHS

Al-Arbaʿīn

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on the Excellence of the Clear Qur'ān

MULLĀ ʿALĪ AL-QĀRĪ

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PUBLISHER'S PREFACE

IN THE NAME of Allāh, the All Kind, the Most Kind. All praise belongs to Allāh, Lord of the worlds, and may peace and blessings be invoked upon Muḥammad, His chosen one, and upon his family and companions, one and all.

The tradition in Muslim religious literature of gathering collections of forty ḥadīth dates as far back as the first century after Hijra. ʿAbdullāh ibn al-Mubārak al-Marwazī (d. 181 AH) is thought to be the first to have gathered forty ḥadīth in a collection, and his lead was followed by later ḥadīth scholars such as Muḥammad ibn Aslam aṭ-Ṭūsī (d. 242 AH), al-Ḥasan ibn Sufyān al-Fasawī (d. 303 AH), and many others. Perhaps the most well-known collection is that of Imām an-Nawawī (d. 676 AH) which exists in English, and has several commentaries including Ibn Rajab's exhaustive *Jāmiʿ al-ʿulūm wa 'l-ḥikam*, published in translation by Turath Publishing in 2007.

The practice of gathering forty ḥadīth springs from a ḥadith narrated through several Companions that puts the spiritual rank of religious scholarship within easy reach of the ordinary believer with the words: "Whoever preserves forty narrations for my nation (*ummah*) in matters of its religion, Allāh will raise him up as a scholar and I shall be an intercessor and witness for him on the Day of Rising." The narrators of the various versions of this ḥadīth include illustrious names such as ʿAlī ibn Abī Ṭālib, ʿAbdullāh ibn Masʿūd, Muʿādh ibn Jabal, Abū 'd-Dardā', Ibn ʿUmar, Ibn ʿAbbās, Anas ibn Mālik, Abū Hurayrah, Abū Saʿīd al-Khudrī, may Allāh be pleased with them all.

In this book Turath Publishing presents forty ḥadīth gathered by Mullā ʿAlī al-Qārī in which the Prophet ﷺ describes the excellence of the Qur'ān and the elevated rank of those who are devoted to it. This translation is accompanied by a light commentary by Mawlānā Muhammadi and Muhammad Ansa, supplemented by extracts from the encyclopaedic commentaries of the well known ḥadīth collections, including Ibn Ḥajar's *Fatḥ al-Bārī* and al-Mubārakpūrī's *Tuḥfat al-Aḥwadhī*. We commissioned the Jordanian scholar, Shaykh Aḥmad Snobar, to trace each ḥadīth back to the major collections that record it, and this research is included in the endnotes of this book. The original Arabic text is also

presented to allow readers to memorise the actual words of the Prophet ﷺ.

It is hoped that through acquainting readers with the sayings of the Prophet ﷺ, the translator, editor, and publisher and everyone who made this series possible is included in the ḥadīth "whoever preserves forty ḥadīth. . . ."

YAHYA BATHA

MULLĀ ʿALĪ AL-QĀRĪ

THE PRESENT arrangement of forty ḥadīths (*al-arbaʿīn*) is that of ʿAlī ibn Sulṭān Muḥammad al-Qārī, more popularly known as Mullā ʿAlī al-Qārī—a Ḥanafī jurist, ḥadīth expert and theologian.

He was originally from Herat in Afghanistan where he received his early Islamic education before travelling to Makkah where he settled until his death in 1014/1606. His scholarship was exacting and his output profuse having composed works—a great number being encyclopaedic in nature—on just about every field and subfield of the traditional Islamic disciplines.

Mullā ʿAlī al-Qārī's works are widely read in the Muslim world but have taken a marked historical affiliation with the Ḥanafī diaspora in the Indian sub-continent where they have been part of the education curricula of the madrasa system for over three centuries. Treatises such as *Sharḥ fiqh*

al-akbar, Mirqāt al-mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ, Sharḥ Sharḥ Nukhbat al-fikar are all works that will be very familiar to students.

This collection of forty ḥadīths reflect the author's own devotion to the Qur'ān and his mastery and precision of Qur'ānic recitation and its science, which earned him the title "al-Qārī," or "the Qur'ān reciter."

MUHAMMAD ANSA

AUTHOR'S INTRODUCTION

IN THE NAME of Allāh, the Beneficent, the Merciful. My Lord, increase me in knowledge, O the most Generous! All praise belongs to Allāh who sent down the Criterion (*furqān*) and revealed the Qur'ān, who bestowed us with faith (*īmān*) and completed His favour upon us with excellence (*iḥsān*).

Perfect and complete salutations and peace on the master of creation and the refuge of truth, Muḥammad ibn ʿAbdullāh from the lineage of ʿAdnān; and on his noble family and illustrious Companions in every age and place.

This servant of the pre-eternal Book of Allāh and the ḥadīth of His noble Prophet, ʿAlī ibn Sulṭān Muḥammad al-Qārī, who is in need of the kindness of his Generous Lord, states:

These are forty ḥadīth on the virtues of the Qur'ān and those who recite it excellently, as far as is possible.

Ḥadīth 1

فَعَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. رَوَاهُ أَحْمَدُ وَأَصْحَابُ الْكُتُبِ السِّتَّةِ، وَفِيْ رِوَايَةٍ لِابْنِ مَاجَةَ عَنْ سَعْدٍ رَضِيَ اللّٰهُ عَنْهُ، وَلَفْظُهُ: خِيَارُكُمْ. وَرَوَاهُ ابْنُ أَبِيْ دَاوُدَ عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ، وَلَفْظُهُ: خِيَارُكُمْ مَنْ قَرَأَ الْقُرْآنَ وَأَقْرَأَهُ

ʿUthmān ibn ʿAffān ﷺ relates that the Messenger of Allāh ﷺ said: "The best of you is he who learns the Qur'ān and teaches it." (Related by Aḥmad and the compilers of the six canonical collections.)[1] A narration of Ibn Mājah related from Saʿd ﷺ has the variant wording *khiyārukum* (the elect among you). In the narration of Ibn Abī Dāwūd related from Ibn Masʿūd ﷺ, the wording is: "The elect among you is he who recites the Qur'ān and teaches others to recite it."[2]

Comments: In Sūrat az-Zumar, the Qur'ān is described as the "beau-

tiful speech" (*aḥsan al-ḥadīth*) and those who dedicate themselves to it, spending their time learning and teaching it, will necessarily be the best of people. This is not limited to religious matters but applies also to worldly affairs where those who have the Qur'ān close to their heart are given precedence in leadership and responsibility, as we shall see in some of the ḥadīths in this collection (see 18).

Ḥadīth 2

وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللّٰهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا؛ لَا أَقُولُ: ﴿الم﴾ حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيْمٌ حَرْفٌ. رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيْثٌ حَسَنٌ صَحِيْحٌ

ʿAbdullāh ibn Masʿūd ﷺ relates that the Messenger of Allāh ﷺ said: "Whoever recites a single letter of the Qur'ān shall receive one reward, with each reward multiplied tenfold. I do not say *alif lām mīm* is one letter, rather *alif* is one letter, *lām* is one letter, and *mīm* is one letter." (Related by at-Tirmidhī, and he said: "It is a sound, authentic ḥadīth.")[3]

Comment: This ḥadīth indicates the clear benefit of reciting the

Qur'ān. The optimum is to recite with understanding, however merely reciting it without understanding is also rich in merit. The reward mentioned in this ḥadīth is not conditioned on understanding what one is reciting, and those who cannot understand the Qur'ān also gain immensely from reading it. At the same time, one should endeavour to learn Arabic so as to derive greater benefit from what is recited.

Ḥadīth 3

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللّٰهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِيْنَ. رَوَاهُ مُسْلِمٌ وَابْنُ مَاجَةَ

ʿUmar ibn al-Khaṭṭāb ﷺ relates that the Messenger of Allāh ﷺ said: "Allāh elevates some people through this Book and debases through it others."[4] (Related by Muslim and Ibn Mājah.)

Comment: The Qur'ān transcends social ranks, and in traditional Islamic society someone who is learned in the Qur'ān can rise from the lowest social groups to positions of authority. ʿUmar ibn al-Khaṭṭāb related this ḥadīth to the governor of Makkah, Nāfiʿ ibn ʿAbd al-Ḥārith, who had deputised a freed slave to manage the affairs of the city in his absence because of his knowledge of the Qur'ān and inheritance.[5]

Ḥadīth 4

وَعَنْ أَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: يَقُولُ الرَّبُّ عَزَّ وَجَلَّ: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِيْ ومَسْأَلَتِيْ أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِيْنَ، وَفَضْلُ كَلَامِ اللّٰهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللّٰهِ عَلَى خَلْقِهِ. رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَسَنٌ غَرِيْبٌ

Abū Saʿīd al-Khudrī ﷺ relates that the Messenger of Allāh ﷺ said: "Allāh says: 'Whoever is preoccupied with the Qur'ān from My remembrance and from asking from Me, I shall give him better than what I give to those who ask Me.' The superiority of Allāh's speech over all other speech is commensurate with the superiority of Allāh over His creation." (Related by at-Tirmidhī, and he said: "This is a sound, rare ḥadīth.")[6]

Comment: Allāh bestows on those whose times are dominated by reciting, studying and memorising the Qur'ān that which is superior to what He gives the suppliants. The one occupied with a superior act deserves a superior reward. Imām an-Nawawī says in his *At-Tibyān fī ādāb ḥamalat al-Qur'ān:* "The soundest position, and the position held by the scholars who are relied upon, is that reciting the

Qur'ān is superior to saying *subḥān Allāh* (exalted is Allāh above any imperfection), *lā ilāha illa Allāh* (there is no god but Allāh) and other formulas."[7] See also ḥadīth 29 which presents a list of good acts in order of merit.

Perhaps this is due to the fact that *dhikr* or 'remembrance' in the Qur'ān appears for multiple purposes other than the conventional understanding of it as remembrance of God, i.e., repeating formulae and litanies. Apart from the remembrance of God, *dhikr* in the Qur'ān is equated with the Friday sermon and addresses of admonition. It is also used to describe the Qur'ān itself. Perhaps it is because of this latter advance and given that the Qur'ān holds invocative verses within it, the ḥadīth make mention of its recitors reaping unreserved and choicest bestowment. The last clause asserting the superiority of God's speech upholds this thesis, i.e., the supplications within the Qur'ān or supplications with God's words are indeed no match of man's pleas. Why would He not give the choicest of reward then to someone who uses the choicest of words using the choicest manner? Allāh knows best.

Shaykh Zakariyyah al-Kāndhlawī gives an altogether different perspective to this when he writes that this is because it is commonly known that when a man distributes sweets, or something else amongst others, a share is set aside for the person who cannot attend the function because of the task of distribution given to him by the distributer himself. In another ḥadīth, in the same context, it is

mentioned that Allāh would give such a person a better reward that He would give to His ever grateful servants. (Cf. "Fazā'il-e-Qur'ān", Part 1, ḥadīth no. 3, *Fazā'il-e-Aʿmāl*)

Ḥadīth 5

وَعَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْمُؤْمِنِ الَّذِيْ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُجَّةِ رِيْحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِيْ لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لَا رِيْحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِيْ يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ رِيْحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِيْ لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيْحٌ وَطَعْمُهَا مُرٌّ. وَفِيْ رِوَايَةٍ: مَثَلُ الْفَاجِرِ بَدَلَ الْمُنَافِقِ. رَوَاهُ أَحْمَدُ وَالْبُخَارِيُّ وَمُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ

Abū Mūsā al-Ashʿarī ﷺ relates that the Messenger of Allāh ﷺ said: "The believer who recites the Qur'ān is like a citron: its fragrance is beautiful and its taste is good. The believer who does not recite the Qur'ān is like a date: it has no fragrance and its taste is good. The hypocrite who recites the Qur'ān is like basil: its fragrance is beautiful but its taste is bitter. The hypocrite who does not recite the Qur'ān

is like colocynth: it has no fragrance and its taste is bitter." Another narration mentions the word profligate in place of hypocrite. (Related by Aḥmad, al-Bukhārī, Muslim, Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, and Ibn Mājah.)[8]

Comment: This ḥadīth draws an analogy between the four types of people and fruits mentioned, each distinguished by fragrance and taste. In his *Fatḥ al-Bārī*, Ibn Ḥajar says: "The quality of faith (*īmān*) is represented by taste, and recitation by fragrance. Faith is more intrinsic to the believer than is the Qur'ān since it is possible to gain faith without reciting the Qur'ān, in the same way that taste is more essential to a substance than its odour, as the odour could wear off but its taste remain."[9] For the hypocrite, the apparent beauty of his recitation of the Qur'ān only serves to mask his true state.

Ḥadīth 6

وَعَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْمُؤْمِنِ الَّذِيْ يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِيْ لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا، وَمَثَلُ الْفَاجِرِ الَّذِيْ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْفَاجِرِ الَّذِيْ لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا، وَمَثَلُ الْجَلِيْسِ

الصَّالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ إِنْ لَمْ يُصِبْكَ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيْحِهِ، وَمَثَلُ جَلِيْسِ السُّوْءِ كَمَثَلِ صَاحِبِ الْكِيْرِ إِنْ لَمْ يُصِبْكَ مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ. رَوَاهُ أَبُوْ دَاوُدَ

Anas ﷺ relates that the Messenger of Allāh ﷺ said: "The believer who recites the Qur'ān is like a citron: its fragrance is beautiful and its taste is good. The believer who does not recite the Qur'ān is like a date: it has no fragrance and its taste is good. The profligate who recites the Qur'ān is like basil: its fragrance is beautiful but its taste is bitter. The profligate who does not recite the Qur'ān is like a colocynth: it has no fragrance and its taste is bitter. The example of a righteous companion is that of a perfume seller: were you to get nothing from him, you would still enjoy his fragrance. The example of an evil companion is that of a blacksmith: if his soot does not soil you, you will take in his fumes." (Related by Abū Dāwūd.)[10]

Comment: This ḥadīth is a variation of the previous but contains an additional example for good and evil companionship. It indicates the importance of choosing one's friends carefully because the company one keeps inevitably affects one's behaviour, character, and ultimately, one's soul. The analogy between Qur'ānic recitation and sweet

fragrance is extended to the good companion who is depicted as a perfume seller.

Ḥadīth 7

وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اَلْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِيْ يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيْهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ. وَفِيْ رِوَايَةٍ: وَالَّذِيْ يَقْرَأُ وَهُوَ يَشْتَدُّ عَلَيْهِ لَهُ أَجْرَانِ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَاللَّفْظُ لَهُ، وَأَبُوْ دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ

ʿĀ'ishah relates that the Messenger of Allāh ﷺ said: "The expert (reciter) of the Qur'ān is with the noble, righteous angels and the one who stutters in it and finds it difficult has a twofold reward." Another narration states: "And the one who recites and finds it difficult has a twofold reward." (Related by al-Bukhārī and Muslim, and the words above are his. [Also related by] Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, and Ibn Mājah.)[11]

Comment: The expert reciter of the Qur'ān is someone who is fluent in its recitation and has memorised it thoroughly. Like the angels who conveyed the Qur'ān from the Preserved Tablet (*al-Lawḥ al-Maḥfūẓ*), he conveys it to others through his recitation.

Ibn at-Tīn said: "It is as though this person is with the angels in the reward he deserves." Al-Khaṭṭābī said it means: "The person who safeguards and upholds the Qur'ān is as if with the angels." As for the twofold reward promised to the stutterer who falters while reciting the Qur'ān, Ibn at-Tīn said: "They differ about whether he has twice the reward of the fluent reciter, or whether his reward is doubled while the reward of the fluent reciter is greater, and this is the more apparent position. And to those who prefer the first position it can be said 'reward is commensurate with effort.'"[12]

This ḥadīth is a great consolation to those who find reciting the Qur'ān difficult and an encouragement to continue reciting even if one cannot recite very well.

Ḥadīth 8

وَعَنْ أَبِيْ ذَرٍّ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ قَالَ قُلْتُ: يَا رَسُوْلَ اللّٰهِ أَوْصِنِيْ، قَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكَ بِتَقْوَى اللّٰهِ، فَإِنَّهَا رَأْسُ الْأَمْرِ كُلِّهِ. قُلْتُ: يَا رَسُوْلَ اللّٰهِ زِدْنِيْ، قَالَ: عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ، فَإِنَّهُ نُوْرٌ لَّكَ فِي الْأَرْضِ، وَذُخْرٌ لَّكَ فِي السَّمَاءِ. رَوَاهُ ابْنُ حِبَّانَ وَصَحَّحَهُ فِيْ حَدِيْثٍ طَوِيْلٍ. وَرَوَاهُ ابْنُ الضَّرِيْسِ وَأَبُو يَعْلَى عَنْ أَبِيْ سَعِيْدٍ: عَلَيْكَ بِتَقْوَى اللّٰهِ، فَإِنَّهَا جُمَّاعُ كُلِّ خَيْرٍ، وَعَلَيْكَ

بِذِكْرِ اللّٰهِ، وَتِلَاوَةِ الْقُرْآنِ، فَإِنَّهُ نُوْرٌ لَّكَ فِي الْأَرْضِ، وَذِكْرٌ لَّكَ فِي السَّمَاءِ، وَاخْزُنْ لِسَانَكَ إِلَّا مِنْ خَيْرٍ، فَإِنَّكَ بِذٰلِكَ تَغْلِبُ الشَّيْطَانَ

Abū Dharr ﷺ relates, I said: "O Messenger of Allāh! Advise me." He replied: "Be vigilant of Allāh (*taqwā*) because it is the essence of the whole matter." I said: "O Messenger of Allāh! Give me more." He said: "Recite the Qur'ān: it is a light for you on earth and a treasure for you in the heavens."[13] (Narrated by Ibn Ḥibbān in a lengthy ḥadīth and he considered it authentic.) Also related by Ibn aḍ-Ḍarīs and Abū Yaʿlā from Abū Saʿīd: "Have *taqwā* because it gathers all good. Be constant in the remembrance of Allāh and the recitation of the Qur'ān because it is a light for you on earth and a mention of you in the heavens. Restrain your tongue except in speaking well. With this, you will overpower Satan."[14]

Comments: *Taqwā* is the root of every good. A person whose heart is filled with *taqwā* and reverence turns away from sin even when it may appear to confer a worldly benefit or deliver one from a difficulty. In return, Allāh helps the person of *taqwā*, often in unexpected ways. Allāh says: "Whoever fears Allāh, He will make a way out for him, and He will provide for him from whence he never reckoned." (Sūrat aṭ-Ṭalāq 60:2)

This ḥadīth describes the Qur'ān in terms of light, and this is the case for those who recite it, study it and strive to live by its guidance. Light is that which reveals the true reality of things, and the Qur'ān unambiguously sets out the ultimate truths of life and illuminates the way to Paradise.

Ḥadīth 9

وَعَنْ جَابِرٍ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَلْقُرْآنُ شَافِعٌ مُّشَفَّعٌ، وَمَاحِلٌ مُّصَدَّقٌ، مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ، وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ. رَوَاهُ ابْن حِبَّانَ فِيْ صَحِيْحِهِ، وَالْبَيْهَقِيُّ فِيْ شُعَبِهِ عَنْهُ، وَالْبَيْهَقِيُّ عَنِ ابْنِ مَسْعُوْدٍ

Jābir ﷺ relates that the Messenger of Allāh ﷺ said: "The Qur'ān is an intercessor whose intercession is accepted, and a disputant who is trusted. Whoever places the Qur'ān before him, it will lead him to Paradise. Whoever puts it behind his back, it will lead him to the Fire." (Narrated by Ibn Ḥibbān in his *Ṣaḥīḥ*, and al-Bayhaqī in his *Shuʿab* from Jābir, and by al-Bayhaqī from Ibn Masʿūd.)[15]

Comments: The Qur'ān will dispute in favour of those who abided by it and will testify against those who were neglectful of it, and there is a guarantee that the testimony of the Qur'ān is accepted.

Those who adhere to its principles, obey its commands and avoid its prohibitions, have placed the Qur'ān before them. Those who abandon its teachings and violate its commands and prohibitions have turned their backs to the Qur'ān and their faces to the Fire.

Ḥadīth 10

وَعَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللّٰه عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِيْ يَوْمَ الْقِيَامَةِ شَفِيْعًا لِّأَصْحَابِهِ . . . اَلْحَدِيْثَ. رَوَاهُ مُسْلِمٌ

Abū Umāmah al-Bāhilī ﷺ relates: I heard the Messenger of Allāh ﷺ saying: "Recite the Qur'ān because it will come as an intercessor on the Day of Resurrection for its companions...." (Narrated by Muslim.)[16]

Comments: This ḥadīth emphasises the position of the Qur'ān as an intercessor on the Day of Resurrection, protecting those who are considered "Companions of the Qur'ān" (*Aṣḥāb al-Qur'ān*) from any punishment they may deserve. In its literal sense, the term *ṣāḥib al-qur'ān* refers to those who have memorised it, but the term can also be used figuratively to refer to those who are permeated with its teachings and recite it a great deal. Ibn Ḥajar says: "It is broader in meaning than to be intimately familiar with reciting from a copy of

the Qur'ān or by heart, as the tongue yields to a person who persists in it diligently so that reciting it is made easy for him, while someone who strays from it will find reciting it burdensome and laborious."[17]

Ḥadīth 11

وَعَنْ سَهْلِ بْنِ مُعَاذٍ الْجُهَنِيِّ عَنْ أَبِيْهِ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أُلْبِسَ وَالِدَاهُ تَاجًا يَّوْمَ الْقِيَامَةِ ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوْتِ الدُّنْيَا لَوْ كَانَتْ فِيْكُمْ، فَمَا ظَنُّكُمْ بِالَّذِيْ عَمِلَ بِهَذَا؟ رَوَاهُ أَبُوْ دَاوُدَ، وَالْحَاكِمُ وَقَالَ: صَحِيْحُ الْإِسْنَادِ

Sahl ibn Muʿādh al-Juhanī relates from his father that the Messenger of Allāh ﷺ said: "Someone who recites the Qur'ān and acts upon what it contains, his parents will be made to wear a crown on the Day of Judgement with a light brighter than the light of the sun in the houses of this world, if it were amongst you. And so what do you think of the person who actually does this?" (Related by Abū Dāwūd and al-Ḥākim who said: "It has an authentic chain of narrators.")[18]

Comments: The tremendous merit contained in reciting and act-

ing upon the Qur'ān is reflected on one's parents and the elevated status they gain with crowns of unimaginable light on the Day of Resurrection. This will apply to those who took seriously their responsibilities for educating their children, and made an effort to teach them the Qur'ān. Conversely, parents who are remiss in their duty of providing a spiritual education for their children are deprived of an eternal reward, and furthermore, Allāh will take them to task for their negligence. Allāh says: "Believers, guard yourselves and your families against a Fire whose fuel is men and stones, and over which are harsh and terrible angels who do not disobey Allāh in what He commands them and they do what they are commanded." (Sūrat at-Taḥrīm 66:6) In this is a warning that every Muslim is personally responsible for providing an Islamic upbringing for his or her family where the commands and prohibitions of Islam are respected and the basic duties of the religion are carried out. The Messenger of Allāh ﷺ said: "Each of you is a shepherd and each of you is accountable for his flock."[19]

Ḥadīth 12

وَعَنْ أَبِيْ بُرَيْدَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ الْقُرْآنَ وَتَعَلَّمَهُ وَعَمِلَ بِهِ أُلْبِسَ يَوْمَ الْقِيَامَةِ تَاجًا مِنْ نُورٍ ضَوْءُهُ مِثْلُ ضَوْءِ الشَّمْسِ، وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا يَقُوْمُ

بِهِمَا الدُّنْيَا فَيَقُوْلَانِ: بِمَا كُسِيْنَا؟ فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ. رَوَاهُ الْحَاكِمُ وَقَالَ: صَحِيْحٌ عَلَى شَرْطِ مُسْلِمٍ

Abū Buraydah ﷺ relates that the Messenger of Allāh ﷺ said: "He who recites the Qur'ān, learns it and acts upon it will be made to wear a crown on the day of Resurrection with a light like the light of sun. His parents will be robed in two garments the like of which do not exist in this world. They will ask: 'For what have we been made to wear this?' and it will be said: 'Because your child learnt the Qur'ān.'" (Related by al-Ḥākim who said: "It satisfies the conditions of authenticity of Muslim.")[20]

Comments: This ḥadīth again indicates the great rank of those who learn the Qur'ān, the reward of which extends to their parents. It can also be inferred from these ḥadīths that the best time to learn the Qur'ān is during childhood when the mind is supple enough to absorb the Qur'ānic text and the heart pure enough to retain it, and this requires some effort on part of the parents.

Ḥadīth 13

وَعَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَجِيْءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُوْلُ الْقُرْآنُ: يَا رَبِّ حَلِّهِ فَيُلْبَسُ تَاجَ

الْكَرَامَةِ ثُمَّ يَقُولُ: يَا رَبِّ زِدْهُ فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ ثُمَّ يَقُوْلُ: يَا رَبِّ اِرْضَ عَنْهُ فَيَرْضَى عَنْهُ فَيُقَالُ لَهُ: اِقْرَأْ وَارْقَ وَتُزَادُ بِكُلِّ آيَةٍ حَسَنَةً. رَوَاهُ التِّرْمِذِيُّ وَحَسَّنَهُ، وَابْنُ خُزَيْمَةَ، وَالْحَاكِمُ وَقَالَ: صَحِيْحُ الْإِسْنَادِ

Abū Hurayrah ﷺ relates that the Messenger of Allāh ﷺ said: "The companion of the Qur'ān will come on the Day of Resurrection and the Qur'ān will say: 'O Lord, adorn him!' and the person will be made to wear a crown of honour. Then it will say: 'O Lord, give him more!' and he will be adorned in a garment of honour. Then it will say: 'O Lord, be pleased with him!' and He will be pleased with him and it will be said to him: 'Recite and ascend, and you will increase in reward with each verse.'" (Related by at-Tirmidhī, and he said that it is a sound ḥadīth. It is also related by Ibn Khuzaymah and al-Ḥākim who said: "Its chain of narration is authentic.")[21]

Comment: This ḥadīth reiterates the greatly elevated rank of those described by the term *Ṣāḥib al-Qur'ān* and the Qur'ān's intercession for them, together with their resplendent state in robes and crowns on the Day of Judgement. In addition, it describes how they win unto the pleasure of Allāh through their attachment to the Qur'ān, and

this is the greatest reward, as Allāh says: "But the pleasure of Allāh is the best of all. This is the supreme triumph." (Sūrat at-Tawbah 9:72)

The *Ṣāḥib al-Qur'ān* will be ordered to recite and with each verse ascend the levels of Paradise, increasing in proximity to Allāh; the more he has memorised, the higher the ascent. The heart of the *ṣāḥib al-qur'ān* is a vessel filled with the Qur'ān, and each verse that is etched into his heart bequeaths him a special rank. In the words of ʿAmr ibn al-ʿĀṣ: 'Every verse of the Qur'ān is a degree in Paradise and a light in your homes.'[22]

Ḥadīth 14

وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُقَالُ لِصَاحِبِ الْقُرْآنِ: اِقْرَأْ وَارْقَ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَؤُهَا. رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ، وَابْنُ حِبَّانَ فِيْ صَحِيْحِهِ، وَقَالَ التِّرْمِذِيُّ: حَدِيْثٌ حَسَنٌ صَحِيْحٌ

ʿAbdullāh ibn ʿAmr ﷺ relates that the Messenger of Allāh ﷺ said: "It will be said to the companion of the Qur'ān: 'Read and ascend! Recite as you used to recite in the world. Surely your abode is with the last verse you recite.'" (Related by at-Tirmidhī, Abū Dāwūd, Ibn Mājah, Ibn Ḥibbān in his *Ṣaḥīḥ*. At-Tirmidhī said: "It is a sound, authentic ḥadīth.")[23]

Comment: Although similar to the previous ḥadīth, this narration contains an interesting variation in wording with the term *rattil* used to describe the recitation, or to recite in *tartīl* mode—a slow measured cadence, with deliberation, accurate enunciation of each letter, stopping correctly at the appropriate places. This is the style of recitation that the Messenger of Allāh ﷺ favoured. In a ḥadīth, Qatādah asked Anas ﷺ to describe the recitation of the Messenger of Allāh ﷺ and he replied: 'He would elongate the stretched letters (*madd*).' Umm Salamah ﷺ, the wife of the Messenger of Allāh ﷺ, also said: "He would recite it word for word," in other words, with deliberation and careful pronunciation so that the words could be clearly distinguished.[24] Slow, careful recitation will assist the reader in reflecting upon what is recited, however it remains recommended even if one does not understand Arabic as it reflects the dignity of the Qur'ān more closely and has a more profound effect on the heart.

Ḥadīth 15

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا حَسَدَ إِلَّا عَلَى اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللّٰهُ هَذَا الْكِتَابَ فَقَامَ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَرَجُلٌ أَعْطَاهُ اللّٰهُ مَالًا فَهُوَ يَتَصَدَّقُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Ibn ʿUmar ﷺ relates: I heard the Messenger of

Allāh ﷻ saying: "Envy is not permissible except in two people: a person to whom Allāh has given this Book and he lives by it by day and night; a person to whom Allāh has given wealth and he spends it in charity by day and night." (Related by al-Bukhārī and Muslim.)[25]

Comment: Envy is of two types: that which is prohibited and that which is permissible. Prohibited envy is to long for another person to lose a blessing that he or she enjoys, whether one gains the like of it or not; permissible envy is to long for a merit one sees in another person without wishing that the other person lose it. This is termed *ghibṭah* and according to Imām al-Ghazālī it can be obligatory, recommended or permissible: obligatory when concerned with matters that are personally obligatory, such as *īmān*, prayer, or *zakāt;* recommended when concerned with meritorious acts such as spending wealth in charity and possessing knowledge of the Qur'ān; permissible when concerned with permissible matters. Lack of *ghibṭah*, particularly where it concerns obligatory matters, indicates a complacency which is itself sinful.[26]

Ḥadīth 16

وَعَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللّٰهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ

النَّهَارِ فَسَمِعَهُ جَارٌ لَّهُ فَقَالَ لَيْتَنِي أُوْتِيْتُ مِثْلَ مَا أُوْتِيَ فُلَانٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ. وَرَجُلٌ آتَاهُ اللّٰهُ مَالًا فَهُوَ يُهْلِكُهُ فِي الْحِلِّ، فَقَالَ رَجُلٌ لَّيْتَنِيْ أُوْتِيْتُ مِثْلَ مَا أُوْتِيَ فُلَانٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ. رَوَاهُ الْبُخَارِيُّ

16. Abū Hurayrah ﷺ relates that the Messenger of Allāh ﷺ said: "Envy is not permissible except in two people: a person to whom Allāh has taught the Qur'ān and so he recites it day and night until his neighbour hears him and says: 'Would that I had the like of which so and so has so that I might do what he does;' a person to whom Allāh has given wealth and so he spends it all in doing good and someone says: 'Would that I had the like of which so and so has that I might do what he does.'" (Related by al-Bukhārī.)[27]

Comments: These acts of reciting the Qur'ān abundantly and spending heavily in charity are singled out as two cases in which it is permissible to have envy because of the immensity of the rewards they necessitate. In fact, the neighbour with *ghibṭah* is also due immense rewards, as is the person who hoped for wealth to spend in charity, because they both possess the intention to do good. The Messenger of Allāh explained this in a ḥadīth related by Abū Kabshah: "The

examples of this ummah are four: (1) A man to whom Allāh has given wealth and knowledge and he applies his knowledge to his wealth [and spends it in good works]; (2) A man to whom Allāh has given knowledge but not wealth and he says 'My Lord, had I wealth the like of so and so I would spend it as he does' and they are the same in reward; (3) A man to whom Allāh has given wealth but not knowledge and so he spends it in disobedience to Allāh; (4) A man to whom Allāh has given neither knowledge nor wealth but says, 'Were I as wealthy as so and so I would spend it like him in wrongdoing,' and they are equal in sin."[28]

Ḥadīth 17

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثَةٌ لَّا يَهُوْلُهُمُ الْفَزَعُ الْأَكْبَرُ، وَلَا يَنَالُهُمُ الْحِسَابُ، هُمْ عَلَى كَثِيْبٍ مِّن مِّسْكٍ حَتَّى يَفْرُغَ مِنْ حِسَابِ الْخَلَائِقِ: رَجُلٌ قَرَأَ الْقُرْآنَ ابْتِغَاءَ وَجْهِ اللّٰهِ تَعَالَى، وَأَمَّ بِهِ قَوْمًا وَهُمْ رَاضُوْنَ. وَدَاعٍ يَّدْعُوْ إِلَى الصَّلَاةِ ابْتِغَاءَ وَجْهِ اللّٰهِ عَزَّ وَجَلَّ. وَعَبْدٌ أَحْسَنَ بَيْنَهُ وَبَيْنَ رَبِّهِ وَفِيْمَا بَيْنَهُ وَبَيْنَ مَوَالِيْهِ. رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَالصَّغِيْرِ بِإِسْنَادٍ لَّا بَأْسَ بِهِ، وَفِي الْكَبِيْرِ نَحْوُهُ، وَزَادَ فِيْ أَوَّلِهِ: قَالَ ابْنُ عُمَرَ لَوْ لَمْ أَسْمَعْهُ مِنْ رَسُوْلِ اللّٰهِ إِلَّا مَرَّةً، وَمَرَّةً، حَتَّى عَدَّ سَبْعَ مَرَّاتٍ لَا حَدَّثْتُ بِهِ. وَلَفْظُ الْكَبِيْرِ عَلَى مَا فِي الْجَامِعِ الصَّغِيْرِ: ثَلَاثَةٌ عَلَى

كُثْبَانِ الْمِسْكِ يَوْمَ الْقِيَامَةِ، لَا يَهُوْلُهُمُ الْفَزَعُ، وَلَا يَفْزَعُوْنَ حِيْنَ يَفْزَعُ النَّاسُ: رَجُلٌ تَعَلَّمَ الْقُرْآنَ، فَقَامَ بِهِ يَطْلُبُ وَجْهَ اللّٰهِ، وَرَجُلٌ نَادَى فِيْ كُلِّ يَوْمٍ وَّلَيْلَةٍ خَمْسَ صَلَوَاتٍ يَّطْلُبُ وَجْهَ اللّٰهِ وَمَا عِنْدَهُ، وَمَمْلُوْكٌ لَمْ يَمْنَعْهُ رِقُّ الدُّنْيَا عَنْ طَاعَةِ رَبِّهِ

ʿAbdullāh ibn ʿUmar ﷺ relates that the Messenger of Allāh ﷺ said: "There are three who will not experience the horror of the great shock and will not be taken to account; they will be on a dune of musk until the reckoning of the entire creation is over: a person who recited the Qur'ān seeking the face of Allāh Most High, he led people [in prayer] and they were pleased with him; a caller who called to the five prayers seeking the face of Allāh Mighty and Majestic; a slave who fulfilled the rights of his Lord and those of his masters." (Related by aṭ-Ṭabarānī in *al-Awsaṭ* and *aṣ-Ṣaghīr* through a chain of transmission in which there is no harm.)[29] Similar is transmitted in *al-Kabīr,* and he added at the beginning of it: Ibn ʿUmar ﷺ said: "Had I not heard this from the Messenger of Allāh ﷺ time and time again, until it was repeated seven times, I would not have related it."[30] The wording in *al-Kabīr,* based on

what is contained in *al-Jāmi' aṣ-ṣaghīr*, is: "Three will be on dunes of musk on the Day of Resurrection, they will not be afraid during the shock and will not fear when people will fear: a man who studied the Qur'ān and lived by it, seeking the face of Allāh; a man who called every day and night to the five prayers, seeking the face of Allāh and that which is with Him; a slave for whom the slavery of this world did not prevent from obedience of his Lord."[31]

Comments: The severity and horror of the Day Resurrection is beyond ken, but something of the dread of that day is described in such verses as: "On the day when you behold it, every suckling mother shall neglect the child she has suckled, every pregnant mother shall drop her burden, and you will see mankind drunk yet they are not drunk, but Allāh's punishment is severe." (Sūrat al-Ḥajj 22:2) These three categories of people are immune to the horrors of the Day of Judgement, despite its intensity, and pass through without judgement and without the fear of judgement.

Ḥadīth 18

وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْثًا وَهُمْ ذُوْ عَدَدٍ فَاسْتَقْرَأَهُمْ فَاسْتَقْرَأَ كُلَّ رَجُلٍ مِنْهُمْ مَا مَعَهُ مِنْ الْقُرْآنِ فَأَتَى عَلَى رَجُلٍ مِنْهُمْ مِنْ أَحْدَثِهِمْ سِنًّا فَقَالَ مَا مَعَكَ يَا فُلَانُ، قَالَ

مَعِيْ كَذَا وَكَذَا وَسُوْرَةُ الْبَقَرَةِ، قَالَ أَمَعَكَ سُوْرَةُ الْبَقَرَةِ؟ فَقَالَ نَعَمْ، قَالَ فَاذْهَبْ فَأَنْتَ أَمِيْرُهُمْ، فَقَالَ رَجُلٌ مِّنْ أَشْرَافِهِمْ وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ مَا مَنَعَنِيْ أَنْ أَتَعَلَّمَ سُورَةَ الْبَقَرَةِ إِلَّا خَشْيَةَ أَلَّا أَقُوْمَ بِهَا، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوْهُ فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا يَفُوْحُ رِيْحُهُ فِيْ كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِيْ جَوْفِهِ كَمَثَلِ جِرَابٍ وُكِيَ عَلَى مِسْكٍ. رَوَاهُ التِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَقَالَ: حَدِيْثٌ حَسَنٌ، وَابْنُ مَاجَة مُخْتَصَرًا، وَابْنُ حِبَّانَ فِيْ صَحِيْحِهِ

Abū Hurayrah ﷺ relates that the Messenger of Allāh ﷺ sent forth a detachment consisting of many people. He asked them to recite in order to ascertain what each man knew of the Qur'ān. He came to a man who was the youngest among them and said: "What do you have [of the Qur'an]?" He replied: "I have such and such and Sūrat al-Baqarah." The Messenger of Allāh ﷺ said: "Do you have Sūrat al-Baqarah?" He replied: "Yes." The Messenger of Allāh ﷺ said: "You may go; you are their leader." One of the noblemen who was present among them said: "By Allāh, O Messenger of Allāh ﷺ, nothing stopped me from learning Sūrat al-Baqarah but

> that I feared I would not be able to recite it in the night prayer [*tahajjud*]." The Messenger of Allāh ﷺ said: "Learn the Qur'ān and recite it. Surely the Qur'ān for whoever learns it and recites it is like a bag filled with musk, its fragrance spreads everywhere. Someone who learns it and lies down to sleep while it is within him is like a bag sealed with musk." (Related by at-Tirmidhī and the wording is his. He said: "This is a sound ḥadīth." A shortened version is also narrated by Ibn Mājah. It is also narrated by Ibn Ḥibbān in his *Ṣaḥīḥ*.)[32]

Comments: This ḥadīth indicates that knowledge is the single most important requirement of leadership, and that knowledge is measured by how much one knows of the Qur'ān. Youth would ordinarily be a barrier to leadership, particularly in traditional societies like that of the Companions, however knowledge overrides youth, without exception, when selecting a leader.

This text points to the common practice among the Companions of reciting what they had memorised in prayer in the depth of the night (*tahajjud*). *Tahajjud* is a confirmed *sunnah*, and Allāh describes the righteous with the words: "Their sides shun their couches as they call on their Lord with fear and hope" (Sūrat as-Sajdah 32:16), and "Surely the godfearing shall be among gardens and fountains taking whatever their Lord has given them; they were good-doers

before that. Little of the night would they slumber, and in the mornings they would ask forgiveness." (Sūrat adh-Dhāriyāt 51:15–18).

In his *Iḥyā'*, Imām al-Ghazālī lists four ways to help one wake up for *tahajjud:* (1) To minimise one's intake of food; (2) To avoid exhausting work during the day; (3) To sleep a little in the afternoon (*qaylūlah*); (4) To avoid sins as they harden the heart and limit the causes of mercy.[33]

Al-Maẓhar said: "Spiritual blessing (*barakah*) suffuses from the reciter around his house and reaches those who listen to him so that tranquillity and reward is found wherever his voice is heard. He is like a vessel filled with musk, when its lid is opened its fragrance permeates everywhere around it. For someone who learns the Qur'an but does not recite it, its *barakah* does not reach him or others and so is like a sealed container of musk, the fragrance of which reaches no one.[34]

Ḥadīth 19

وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ الْقُرْآنَ فَقَدِ اسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ أَنَّهُ لَا يُوْحَى إِلَيْهِ، لاَ يَنْبَغِيْ لِصَاحِبِ الْقُرْآنِ أَنْ يَّجِدَّ مَعَ جِدٍّ وَلَا يَجْهَلَ مَعَ جَهْلٍ وَفِيْ جَوْفِهِ كَلَامُ اللّٰهِ تَعَالَى. رَوَاهُ الْحَاكِمُ وَقَالَ: صَحِيْحُ الْإِسْنَادِ

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ relates that the

Messenger of Allāh ﷺ said: "Whoever recites the Qur'ān has approached prophethood except that he does not receive revelation. The companion of the Qur'ān ought to refrain from acting hastily with a hasty person or ignorantly with an ignorant person while the Words of Allāh are in his heart." (Related by al-Ḥākim. He said: "Its chain of transmission is authentic.")[35]

Comments: The gravity of memorising the Qur'ān is alluded to in this ḥadīth, and it indicates that those who have memorised it are held to higher standards of conduct than those pertaining to ordinary people. 'Abdullāh ibn Mas'ūd said: "He who has memorised the Qur'ān should be known by his night while people sleep; by his day when the people are awake; by his sadness while people are joyous; by his silence while people are engrossed in conversation; and by his fear while people are arrogant."[36]

Ḥadīth 20

وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَلصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ، يَقُولُ الصِّيَامُ: رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفِّعْنِيْ فِيْهِ، وَيَقُوْلُ الْقُرْآنُ: مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَيُشَفَّعَانِ. رَوَاهُ أَحْمَدُ وَابْنُ أَبِي الدُّنْيَا

فِيْ كِتَابِ الْجُوْعِ، وَالطَّبْرَانِيُّ فِي الْكَبِيْرِ، وَالْحَاكِمُ وَاللَّفْظُ لَهُ وَقَالَ: صَحِيْحٌ عَلَى شَرْطِ مُسْلِمٍ

ʿAbdullāh ibn ʿAmr ﷺ relates that the Messenger of Allāh ﷺ said: "The fast and the Qur'ān shall intercede for the slave. The fast will say: 'Lord! I prevented him from food and desires by day, so accept my intercession in his favour.' The Qur'ān will say: 'I prevented him from sleep at night,' and so their intercession is accepted." (Related by Aḥmad, and Ibn Abī 'd-Dunya in *Kītāb al-Jūʿ*, by aṭ-Ṭabarānī in *al-Kabīr*, and by al-Ḥākim, and the wording is from him. He said: "It is authentic on the conditions of Muslim.")[37]

Comments: This ḥadīth is pertinent to the month of Ramaḍān when believers spend the day fasting and night with the Qur'ān in the *tarāwīḥ* and *tahajjud* prayers. The immensity of this month is indicated in the intercession of the Qur'ān and the fast on the Day of Judgement.

Ḥadīth 21

وَعَنْ أَبِيْ ذَرٍّ الْغِفَارِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: إِنَّكُمْ لَا تَرْجِعُوْنَ إِلَى اللّٰهِ بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ

مِنْهُ أَوْ ظَهَرَ مِنْهُ-يَعْنِي الْقُرْآنَ. رَوَاهُ الْحَاكِمُ وَصَحَّحَهُ، وَرَوَاهُ أَبُوْ دَاوُدَ فِيْ مَرَاسِيْلِهِ

Abū Dharr al-Ghifārī ﷺ relates that the Messenger of Allāh ﷺ said: "You cannot return to Allāh with anything superior than that which has come from Him." In other words, the Qur'ān. (Related by al-Ḥākim and he considered it authentic. Abū Dāwūd included it in his *Marāsīl.*)[38]

Comments: In al-Ḥākim's narration he records that the Messenger of Allāh ﷺ recited the verse: "Those who disbelieve in the Remembrance when it comes to them—and surely it is a Book Sublime; falsehood comes not to it from before it nor from behind it; It is sent down by One Full of Wisdom, Worthy of all Praise" (Sūrat al-Fuṣṣilāt), and then he said the words of the ḥadīth, directing his Companions to return to Allāh with that which has come from Him and that which He revealed to His Prophet ﷺ.

Ḥadīth 22

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِلّٰهِ أَهْلِيْنَ مِنَ النَّاسِ. قَالُوْا: وَمَنْ هُمْ يَا رَسُوْلَ اللّٰهِ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللّٰهِ وَخَاصَّتُهُ. رَوَاهُ النَّسَائِيُّ وابْنُ مَاجَةَ وَالْحَاكِمُ، وَصَحَّحَهُ الْمُنْذِرِيُّ

Anas ibn Mālik ﷺ relates that the Messenger of Allāh ﷺ said: "Allāh has family from among mankind." The Companions ﷺ asked: "Who are they, O Messenger of Allāh?" He replied: "The people of the Qur'ān; they are people of Allāh and His elect." (Related by an-Nasā'ī, Ibn Mājah, and al-Ḥākim. Al-Mundhirī said it is authentic.)[39]

The term family (*ahl*) indicates a degree of intimate proximity that is not shared with others of the righteous. These are people who have immersed themselves in the Qur'ān until its meanings imbued their lives, distinguishing them above other believers. In his commentary of *Ibn Mājah,* Muḥammad ibn ʿAbd al-Hādī as-Sindhī says: "The *ahl* of Allāh are his saints (*awliyā'*) and His elect that He has chosen from among mankind, and the *ahl* of the Qur'ān are those who have memorised it, recite it day and night, and act by it."

Ḥadīth 23

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا قَالَ: مَنْ قَرَأَ الْقُرْآنَ ﴿لَمْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا﴾ وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِيْنَ إِلَّا الَّذِيْنَ آمَنُوْا﴾ قَالَ: إِلَّا الَّذِيْنَ قَرَأُوا الْقُرْآنَ. رَوَاهُ الْحَاكِمُ وَقَالَ: صَحِيْحُ الْإِسْنَادِ

Ibn ʿAbbās ﷺ narrated: "Whoever recites the

> Qur'ān will not fall to the "vilest state of life, that after knowing somewhat, they may know nothing." This is related to the word of Allāh: "We cast him to the lowest of the low, except those who believed." He said: "Except those who recited the Qur'ān."(Related by al-Ḥākim who said: "Its chain of narration is authentic.")[40]

Comments: The text is Ibn ʿAbbās's interpretation of verses (95:4–6). The above is also the view of his student ʿIkrimah and is endorsed by aṭ-Ṭabarī. However, others maintain the verse means that after his blossoming youth and blooming beauty, the inevitable destination of Man is to perdition if he is not to believe and act accordingly. This is favoured by Ibn Kathīr who concludes that were Ibn ʿAbbās's statement given its full consideration, the exception of believers made in the verse does not seem entirely fitting as many of them become feeble and frail.

On a more general note, it can be seen as a loose allegorical statement inspired by this verse. Anyone living by the Quran will most definitely find his body, mind and spirit at ease with the decree of God. God may also grace him with the Prophetic plea of not being restored to the 'vilest age' and based on ḥadīth no. 4, bring Man closer to Him before that. May Allāh save us all from the insecurities of old-age, frailty, and from having to become a burden on others.

Ḥadīth 24

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: أَشْرَافُ أُمَّتِيْ حَمَلَةُ الْقُرْآنِ وَأَصْحَابُ اللَّيْلِ. رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ، وَابْنُ أَبِي الدُّنْيَا

Ibn ʿAbbās ﷺ relates that the Messenger of Allāh ﷺ said: "The noblemen of my community (*ummah*) are those who have memorised the Qur'ān and those who worship at night." (Related by al-Bayhaqī in *Shuʿab al-īmān* and Ibn Abī 'd-Dunyā.)[41]

Comments: A social hierarchy is defined which is fundamentally different from most societies where nobility is inherited from wealth and political power. In the *ummah* of Muḥammad ﷺ, knowledge of the Qur'ān and prayer in the depth of the night are the real measures of nobility. These are acts that indicate the proximity to Allāh of each individual, and Allāh Himself bestows nobility on those near to Him.

Ḥadīth 25

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ شِبْلٍ الْأَنْصَارِيِّ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اقْرَءُوا الْقُرْآنَ وَاعْمَلُوْا بِهِ وَلَا

تَجْفُوْا عَنْهُ وَلَا تَغْلُوْا فِيْهِ وَلَا تَأْكُلُوْا بِهِ وَلَا تَسْتَكْثِرُوْا بِهِ. رَوَاهُ أَحْمَدُ وأَبُو يَعْلَى وَالطَّبْرَانِيُّ وَالْبَيْهَقِيُّ

ʿAbd ar-Raḥmān ibn Shibl al-Anṣārī ﷺ relates that the Messenger of Allāh ﷺ said: "Recite the Qur'ān and act upon it. Do not turn away from it, do not commit excesses in regard to it, do not seek sustenance through it, and do not seek to accumulate wealth through it." (Related by Aḥmad, Abū Yaʿlā, aṭ-Ṭabarānī and al-Bayhaqī.)[42]

Comments: This ḥadīth expresses the fundamental purpose of the Qur'ān, namely, to be recited and acted upon. It warns against abandoning it completely and against misusing it for a this-worldly end, such as justifying a wrong action one has committed, constructing elaborate proofs to make lawful the unlawful, or accumulating wealth. This final point is further emphasised in the following ḥadīth.

Ḥadīth 26

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ مَرَّ عَلَى قَارِئٍ يَقْرَأُ ثُمَّ سَأَلَ؛ فَاسْتَرْجَعَ ثُمَّ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللّٰهَ بِهِ فَإِنَّهُ سَيَجِيْءُ أَقْوَامٌ يَقْرَءُوْنَ الْقُرْآنَ يَسْأَلُوْنَ بِهِ النَّاسَ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيْثٌ حَسَنٌ

ʿImrān ibn Ḥuṣayn passed by a man reciting the Qur'ān and then begging, he said: "To Allāh we belong and to Him is our return," then said: "I heard the Messenger of Allāh ﷺ saying: 'Whoever recites the Qur'ān, let him ask from Allāh by it because there will come a people who will recite the Qur'ān and beg from the people by it.'" (Related by at-Tirmidhī who said: "It is a sound ḥadīth.")[43]

Comments: The phrase: "To Allāh we belong and to Him is our return" is said when one witnesses a calamity, particularly when someone dies. ʿImrān ibn Ḥuṣayn ﷺ expressed his dismay at seeing a man recite the Qur'ān then beg by it.

This raises questions about financial transactions involving the Qur'an such as taking payment for teaching it or buying and selling copies of the Qur'an. The majority of the later scholars of all four Sunni schools of jurisprudence hold it permissible to take payment for teaching it,[44] while Ibn ʿAbbās and a group of scholars consider buying and selling copies of the Qur'ān to be permissible. Some scholars, however, have said it is disliked.[45]

Ḥadīth 27

وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَّا مَنْ لَّمْ يَتَغَنَّ بِالْقُرْآنِ. رَوَاهُ الْبُخَارِيُّ، وَرَوَاهُ أَحْمَدُ وَأَبُوْ

دَاوُدَ وَابْنُ حِبَّانَ وَالْحَاكِمُ عَنْ سَعْدٍ. قَالَ جُمْهُوْرُ الْعُلَمَاءِ: أَيْ لَمْ يُحْسِنْ صَوْتَهُ. وَقَالَ بَعْضُهُمْ: لَمْ يَسْتَغْنِ بِهِ عَنْ غَيْرِهِ

Abū Hurayrah ﷺ relates that the Messenger of Allāh ﷺ said: "He who does not intonate the Qur'ān is not of us." (Related by al-Bukhārī. Also narrated by Aḥmad, Abū Dāwūd, Ibn Ḥibbān and al-Ḥākim on the authority of Saʿd.)[46] The general body of scholars say it refers to someone who does not beautify his voice. Others hold that it refers to someone who does not suffice himself (*istighnā'*) with the Qur'ān from needing other than it.

Comments: The phrase "he is not of us" indicates a deficiency in following the Sunnah of the Messenger of Allāh ﷺ, and not the complete renouncement of religion. This ḥadīth emphasises the importance of melodious intonation when reciting the Qur'an. In his *Fatḥ al-Bārī*, Ibn Ḥajar cites four possible definitions of *yataghannā* (intonate), put forward by Ibn al-Jawzī: "The first is to beautify the voice; the second is to be sufficed from needing anything else; the third is to become sorrowful and this is the position of ash-Shāfiʿī; the fourth is to be engrossed in it." Ibn Ḥajar adds a fifth definition: "To take pleasure in it and find it sweet because it moves one in the same way that singing can move one, even though it is not actual singing."[47]

Ḥadīth 28

وَعَنْ بُرَيْدَةَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ الْقُرْآنَ يَتَأَكَّلُ بِهِ النَّاسَ، جَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ عَظْمٌ لَيْسَ عَلَيْهِ لَحْمٌ. رَوَاهُ الْبَيْهَقِيُّ

Buraydah ﷺ relates that the Messenger of Allāh ﷺ said: "Whoever recites the Qur'ān to gain sustenance from people shall come on the day of Resurrection with a face of bone, having no flesh on it." (Related by al-Bayhaqī.)[48]

Comments: The literal meaning is that his face is stripped of all beauty because he recited only to earn money in this world. A figurative meaning of this ḥadīth is that he will be stripped of all the rewards he would have gained had he recited the Qur'ān for Allāh alone.

Ḥadīth 29

وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِيْ غَيْرِ الصَّلَاةِ، وَقِرَاءَةُ الْقُرْآنِ فِيْ غَيْرِ الصَّلَاةِ أَفْضَلُ مِنَ التَّكْبِيْرِ وَالتَّسْبِيْحِ، وَالتَّسْبِيْحُ أَفْضَلُ مِنَ الصَّدَقَةِ، وَالصَّدَقَةُ أَفْضَلُ مِنَ الصَّوْمِ،

وَالصَّوْمُ جُنَّةٌ مِّنَ النَّارِ. رَوَاهُ الدَّارَقُطْنِيُّ فِي الْإِفْرَادِ، وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ

ʿĀ'ishah relates that the Messenger of Allāh ﷺ said: "Reciting the Qur'ān in prayer is superior to reciting it outside the prayer; reciting the Qur'ān outside the prayer is superior to invoking Allāh with *takbīr* and *tasbīḥ;* invocation is superior to charity; charity is superior to fasting and fasting is a shield from the Fire." (Related by ad-Dāraquṭnī in *al-Ifrād,* and by al-Bayhaqī in *Shuʿab al-īmān.*)[49]

Comments: This ḥadīth presents a gradated hierarchy of good acts, with reciting Qur'ān during prayer at the apex as it is a union of two good acts: prayer and Qur'ānic recitation. Remembrance of Allāh with *takbīr* (saying *Allāhu akbar*, Allāh is greater), *tasbīḥ* (saying *subḥān Allāh*, exalted is Allāh above any imperfection) and other formulas is next after the Qur'ān, followed by charity and fasting. However, this does not necessarily mean that remembrance is superior to charity under any circumstance; where there is a severe need and when it is obligatory, giving charity will be superior to remembrance. The optimum is to combine these acts so that one engages in remembrance while spending in charity or fasting. The ḥadīth describes fasting as a shield, and this can be observed in those who fast as it subdues their animalistic nature.

Ḥadīth 30

وَعَنْ أَوْسِ بْنِ أَبِيْ أَوْسٍ الثَّقَفِيِّ مَرْفُوْعًا: قِرَاءَةُ الرَّجُلِ الْقُرْآنَ فِيْ غَيْرِ الْمُصْحَفِ أَلْفُ دَرَجَةٍ، وَقِرَاءَتُهُ فِي الْمُصْحَفِ تُضَاعَفُ عَلَى ذَلِكَ إِلَى أَلْفَيْ دَرَجَةٍ. رَوَاهُ الطَّبَرَانِيُّ وَالْبَيْهَقِيُّ

Aws ibn Abī Aws ath-Thaqafī ﷺ relates a *marfūʿ*[50] ḥadīth: "A man's recital of the Qur'ān from memory is a thousand degrees; his recital from a copy of the Qur'ān is doubled to two thousand degrees." (Related by aṭ-Ṭabarānī and al-Bayhaqī.)[51]

Comments: This ḥadīth indicates that reciting from a copy of the Qur'ān is preferable to reciting from memory since looking at the Qur'ān is also a type of worship. For someone whose contemplation is the same whether reciting from memory or from a copy of the Qur'ān, it is preferable to recite from a copy of the Qur'ān. Some scholars hold that for those whose level of contemplation is raised when reciting from memory it is preferable for them to recite from memory.[52]

Ḥadīth 31

وَعَنِ ابْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا مَرْفُوْعًا: اِقْرَإِ الْقُرْآنَ فِيْ كُلِّ شَهْرٍ، اِقْرَأْهُ فِيْ عِشْرِيْنَ لَيْلَةً، اِقْرَأْهُ فِيْ عَشْرٍ، اِقْرَأْهُ فِيْ سَبْعٍ، وَلَا تَزِدْ عَلَى ذَلِكَ. رَوَاهُ الشَّيْخَانِ وَأَبُوْ دَاوُدَ

> Ibn Umar ﷺ relates a *marfūʿ* ḥadīth: "Recite the Qur'ān in a month; recite it in twenty nights; recite it in ten; recite it in seven, but do not do more than this." (Related by al-Bukhārī, Muslim and Abū Dāwūd.)[53]

Comments: The first indication is to recite the entire Qur'ān in a month, and those with the determination to read more may recite it over a minimum of seven days. Reciting any more than this will mean recitation will be hasty and unlikely to provide the opportunities for contemplation. However the optimum amount to recite for each individual will vary depending on their circumstances, as Imām Nawawī explains: "The preferred position is that it differs for each individual. Those with profound understanding and the capacity for careful reflection should limit themselves to an amount that does not stop them from contemplating or from deriving meanings. Similarly, it is preferable for those who are engaged in study, in other important aspects of religion, or in something that is of general benefit to the Muslims to limit themselves to an amount which does not prevent them from fulfilling their duties. As for those without these responsibilities, it is preferable for them to recite as much of the Qur'ān as is possible provided it does not lead to boredom and empty prattling [inattentiveness in recitation], and Allāh knows best.[54]

Ḥadīth 32

وَعَنِ ابْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اِقْرَإِ الْقُرْآنَ مَا نَهَاكَ، فَإِذَا لَمْ يَنْهَكَ فَلَسْتَ تَقْرَأُهُ. رَوَاهُ الدَّيْلَمِيُّ فِيْ مُسْنَدِ الْفِرْدَوْسِ

Ibn ʿUmar ﷺ relates that the Messenger of Allāh ﷺ said: "Recite the Qur'ān as long as it prevents you [from evil]. When it does not prevent you, you are no longer reciting it [as it ought to be recited]." (Related by ad-Daylamī in *Musnad al-Firdaws*.)[55]

Comments: This ḥadīth points to one of the effects of reciting the Qur'ān, namely, the prevention of disobedience. Through one's recital, the realities of the next world are brought near and one sees the repugnance of what Allāh has made unlawful and is repelled by it. To achieve this, one must recite with understanding, reverence and awe. Those in whose hearts the meanings of the Qur'ān are firmly settled become more inclined towards right action and fearful of sin.

An analogy can be struck with the prayer, about which Allāh says: "Prayer forbids indecency and dishonour." (Sūrat al-ʿAnkabūt 29:45). In this connection, Imām Aḥmad relates a ḥadīth about a young man of the Anṣār who would pray behind the Messenger of Allāh ﷺ while there was not a shameful act that he had not committed. His condition was described to the Messenger of Allāh ﷺ and

he said: "The prayer will forbid it," and it was not long before he repented.[56] Ibn ʿAṭiyyah said: "When the necessary conditions exist, of submissiveness and humility in remembering the greatness of Allāh and standing before Him, he will cease indecencies and dishonourable acts. As for the one whose prayer contains no remembrance and no humility it abandons him where he is."

Ḥadīth 33

وَعَنْ بُرَيْدَةَ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اقْرَؤُوا الْقُرْآنَ بِالْحُزْنِ فَإِنَّهُ نَزَلَ بِالْحُزْنِ. رَوَاهُ أَبُوْ يَعْلَى وَالطَّبْرَانِيُّ فِي الْأَوْسَطِ، وَأَبُوْ نُعَيْمٍ فِي الْحِلْيَةِ

Buraydah ﷺ relates: The Messenger of Allāh ﷺ said to me: "Recite the Qur'ān with sadness because it came down in sadness." (Related by Abū Yaʿlā, aṭ-Ṭabarānī in *al-Awsaṭ,* and Abū Nuʿaym in *al-Ḥilyah.*)[57]

Comments: Imām ash-Shāfiʿī liked the Qur'ān to be recited slowly and with sadness. Imām an-Nawawī said that this means to soften the voice.[58]

Ḥadīth 34

وَعَنْ جُنْدُبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوْا عَنْهُ. رَوَاهُ أَحْمَدُ وَالشَّيْخَانِ وَالنَّسَائِيُّ

Jundub relates that the Messenger of Allāh ﷺ said: "Recite the Qur'ān as long as your hearts remain united. If you differ about it, stand up and leave." (Related by Aḥmad, al-Bukhārī, Muslim, and an-Nasā'ī.)[59]

Comments: Ibn Ḥajar al-ʿAsqalānī provides several explanations of this, the first is that this ḥadīth applied during the era of the Messenger of Allāh ﷺ when any differences could bring about a revelation which could be difficult for them. Allāh says: "O believers, question not concerning things which, if they were revealed to you, would trouble you; yet if you question concerning them when the Qur'ān is being sent down, they will be revealed to you" (Sūrat al-Mā'idah 5:101). A second interpretation is that it is a warning to avoid delving into the *mutashābih* verses where the meanings are open to interpretation and lead to the differences that cause disunity. A third interpretation is that it prohibits differences in the modes of recitation. Where there is a possibility of difference, the people should disperse with each reciting in the mode they are schooled in, provided it is in accordance with one of the accepted modes of recitation.[60]

Ḥadīth 35

وَعَنْ أَبِيْ أُمَامَةَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اقْرَأُوا الْقُرْآنَ، فَإِنَّ اللّٰهَ تَعَالَى لَا يُعَذِّبُ قَلْبًا وَّعَى الْقُرْآنَ. رَوَاهُ تَمَّامٌ

Abū Umāmah ﷺ relates that the Messenger of Allāh ﷺ said: "Recite the Qur'ān because Allāh will not punish a heart which contains the Qur'ān." (Related by Tammām.)[61]

Comments: It is clear from the preceding ḥadīths that reciting the Qur'ān is the greatest mode of worship after the obligations of Islam. The optimum is to recite with reverence and awe so that its meanings penetrate the heart and one abandons sin and increases in good works. A heart predisposed to good is the heart that retains the Qur'ān and achieves salvation in the next world.

Ḥadīth 36

وَعَنْ أَنَسٍ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَلْقُرْآنُ غِنًى لَّا فَقْرَ بَعْدَهُ، وَلَا غِنَى دُوْنَهُ. رَوَاهُ أَبُوْ يَعْلَى

Anas ﷺ relates that the Messenger of Allāh ﷺ said:

"The Qur'ān is wealth after which there is no poverty, and there is no wealth other than it." (Related by Abū Yaʿlā.)[62]

Comments: The Qur'ān utterly outweighs any of the wealth that can be gathered in this world. In this there is solace for those who are knowledgeable about the Qur'ān but are trapped in poverty, as a great treasure awaits them.

Ḥadīth 37

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اَلْقُرْآنُ أَلْفُ أَلْفِ حَرْفٍ وَسَبْعَةٌ وَّعِشْرُوْنَ أَلْفَ حَرْفٍ فَمَنْ قَرَأَهُ صَابِرًا مُحْتَسِبًا كَانَ لَهُ بِكُلِّ حَرْفٍ زَوْجَةٌ مِّنَ الْحُوْرِ الْعِيْنِ. رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ

ʿUmar ibn al-Khaṭṭāb ﷺ relates that the Messenger of Allāh ﷺ said: "The Qur'ān contains one million and twenty-seven thousand letters. Whoever recites the Qur'ān patiently in anticipation of a reward shall have a wife of the maidens of Paradise for each letter." (Related by aṭ-Ṭabarānī in *al-Awsaṭ*.)[63]

Comments: Reciting with patience is to recite in a steady and measured cadence, reflecting over the meanings of the Qur'ān. Reciting in

anticipation of a reward is to recite for the sake of Allāh, and not to be praised or admired by people. The reader in which these two states are conjoined shall receive the rewards described in this ḥadīth.

Ḥadīth 38

وَعَنْ رَجُلٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَلْقُرْآنُ هُوَ النُّوْرُ الْمُبِيْنُ، وَالذِّكْرُ الْحَكِيْمُ، وَالصِّرَاطُ الْمُسْتَقِيْمُ. رَوَاهُ الْبَيْهَقِيُّ

A man relates from the Messenger of Allāh ﷺ who said: "The Qur'ān is the manifest light, the wise admonition, and the straight path." (Related by al-Bayhaqī.)[64]

Comments: The Qur'ān is a light that reveals the straight path against the darkness of unbelief and remoteness from Allāh Most High. "There has come to you from Allāh a light, and a Book Manifest by which Allāh guides whoever follows His good pleasure in the ways of peace, and brings them forth from the darkness into the light by His leave; and He guides them to a straight path" (Sūrat al-Mā'idah 5:16). The Qur'ān teaches mankind that which will benefit forever, and this is the wise counsel. Wisdom is far-sightedness and the capacity to distinguish between that which brings about true benefit and that which is only superficially beneficial but leads, ultimately, to ruin.

Ḥadīth 39

وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اَلْقُرْآنُ هُوَ الدَّوَاءُ. رَوَاهُ الْقُضَاعِيُّ

ʿAlī ﷺ relates that the Messenger of Allāh ﷺ said: "The Qur'ān is the cure." (Related by al-Quḍāʿī.)[65]

Comments: Allāh says: "We reveal in the Qur'ān that which is a cure and a mercy for the believers." (Sūrat al-Isrā' 17:82). Commenting on this verse, Ibn Kathīr writes: "It removes the illnesses of doubt, hypocrisy, idolatry, deviation, and divergence which reside in the hearts."[66] It can also be interpreted to refer to physical illnesses. There are several ḥadīth that mention the medicinal properties of specific verses. A narration found in *al-Bukhārī* describes how a man of the Companions treated a scorpion bite for an Arab desert chief by reciting the opening chapter of the Qur'ān, Sūrat al-Fātiḥah, gathering his saliva and spitting at the bite.[67]

Ḥadīth 40

وَعَنْ أَنَسٍ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَهْلُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ. رَوَاهُ الضِّيَاءُ

Anas ﷺ relates that the Messenger of Allāh ﷺ said:

"The people of the Qur'ān are chiefs of the people of Paradise." (Related by aḍ-Ḍiyā'.)[68]

Comments: The word *'urafā'* here translated as "chiefs" is used in traditional Islamic contexts to describe the advanced students of a teacher who are given special responsibilities in supervising the other students. This ḥadīth indicates the elevated rank of the people of the Qur'ān in the next world compared to the generality of believers.

قَالَ الْمُصَنِّفُ رَحِمَهُ اللّٰهُ تَعَالَى: تَمَّ أَحَادِيْثُ الْأَرْبَعِيْنَ، وَاللّٰهُ حَسْبِيْ وَنِعْمَ الْمُعِيْنُ

The author, may Allāh be merciful with him, said: "This collection of forty ḥadīth is now completed. Allāh is sufficient for me, and what an excellent helper He is!"

REFERENCES

1 Aḥmad (1:69); Bukhārī (5027, 5028); Tirmidhī (2907); Abū Dāwūd (1452); An-Nasā'ī (5:19); Ibn Mājah (211). Muslim does not relate this ḥadīth.

2 Ibn Mājah (213)

3 Tirmidhī (2910)

4 Muslim (817); Ibn Mājah (218)

5 Muslim (1353)

6 Tirmidhī (2926). Ibn Ḥajar said in his *Fatḥ:* "Its narrators are reliable except 'Aṭiyyah al-'Awfī who has some weakness." (*Fatḥ al-Bārī* 9:66)

7 An-Nawawī, *Etiquette with the Quran* (trans. Musa Furber), p. 8

8 Aḥmad 4:397; Bukhārī (5020); Muslim (797); Tirmidhī (2865); Nasā'ī (5041)

9 Ibn Ḥajar al-'Asqalānī, *Fatḥ al-Bārī* 8:683

10 Abū Dāwūd (4829)

11 Bukhārī (4937); Muslim (798); Abū Dāwūd (1454); Tirmidhī (2904); Nasā'ī (5:21); Ibn Mājah (3779)

12 Ibn Ḥajar al-'Asqalānī, *Fatḥ al-Bārī* 8:562

13 Ibn Ḥibbān, *Ṣaḥīḥ* 2:76 (361); Ṭabarānī, *al-Mu'jam al-Kabīr* 2:157 (1651); Abū Nu'aym, *Ḥilyat al-awliyā'* (168); al-Haythamī mentioned it in his *Majma' az-zawā'id* (4:392) saying: "It contains Ibrāhīm ibn Hishām ibn Yaḥyā al-Ghassānī; Ibn Ḥibbān considers him reliable, while Ḥātim Abū Zur'ah considers him weak." Shaykh Shu'ayb al-Arna'ūṭ said in his commentary to *Ṣaḥīḥ Ibn Ḥibbān,* "Its chain of narration is very weak."

14 Abū Yaʿlā, *al-Musnad* 2:283 (1000)

15 Ibn Ḥibbān, *Ṣaḥīḥ* 1:331 (124); Bazzār, *Musnad* (122); al-Haythamī, *Majmaʿ az-zawā'id* (122); al-Bayhaqī, *Shuʿab al-īmān* 2:351 (2010). Al-Haythamī mentioned it in his *Majmaʿ az-zawā'id* 1:415 and traced it to Bazzār and said: "The narrators of the ḥadīth of Jābir are reliable." Shaykh Shuʿayb al-Arna'ūṭ said in his grading of *Ṣaḥīḥ Ibn Ḥibbān* that it has a good chain of transmission. I did not find the narration from ʿAbdullāh ibn Masʿūd mentioned by the author in al-Bayhaqī, however *marfūʿ* and *mawqūf* narrations are related from him. As for the *marfūʿ* narration, it is found in: Ṭabarānī, *al-Muʿjam al-kabīr* 10:198 (10450) and Abū Nuʿaym, *al-Ḥilyah* 4:108. Al-Haythamī said in *Majmaʿ az-zawā'id* 7:341: "It is transmitted through ar-Rabīʿ ibn Badr and he is rejected." As for the *mawqūf* narration, it is found in: ʿAbd ar-Razzāq, *al-Muṣannaf* 3:372 (6010); Ibn Abī Shaybah, *al-Muṣannaf* (30677); and Ṭabarānī, *al-Muʿjam al-kabīr* 9:132 (8655). Shaykh Muḥammad ʿAwwāmah authenticated the *mawqūf* narration in his commentary on the *Muṣannaf Ibn Abī Shaybah*.

16 Muslim (804)

17 Ibn Ḥajar al-ʿAsqalānī, *Fatḥ al-Bārī* 9:98

18 Abū Dāwūd (1453); Ḥākim, *al-Mustadrak* 1:567

19 Bukhārī (893)

20 Ḥākim, *al-Mustadrak* (1:567–568), who authenticated it on the conditions of Muslim, however its chain of narration contains Bashīr ibn Muhājir and he is a good narrator but it cannot be said that he satisfies the conditions of Muslim. Muslim only related a single ḥadīth through him. Ibn Abī Shaybah relates a longer version than this in the *Muṣannaf* (30668); Aḥmad (5:348); Dārimī, *Sunan* (3391); Ṭabarānī, *al-Muʿjam al-awsaṭ* 6:51 (5764); Bayhaqī, *Shuʿab al-īmān* 2:344 (1989). Shaykh Shuʿayb al-Arna'ūṭ graded it *ḥasan* in his grading of *Musnad Aḥmad*, reporting this grading from Ibn Kathīr.

21 Tirmidhī (2915); Ḥakīm, *al-Mustadrak* 1:552

22 Imām al-Ghazālī, *Iḥyā' ʿulūm ad-dīn* 4:246. Maktaba ʿAbd al-Wakīl ad-Durūbī, Damascus.

23 Tirmidhī (2914); Abū Dāwūd (1464); Ibn Mājah (3780); Ibn Ḥibbān (3:43). Shaykh Shuʿayb al-Arna'ūṭ said: "Its chain of transmission is *ḥasan* (good)."

24 Khalīl Aḥmad Sahāranpūrī, *Badhl al-Majhūd* 7:304–307. Dār ad-Dayyān li 't-Turāth, Cairo.

25 Bukhārī (5025) and (7529); Muslim (815)

26 Imām al-Ghazālī, *Iḥyā' ʿulūm ad-dīn* 3:166

27 Bukhārī (5026)

28 Ibn Mājah (4218); Tirmidhī (2247)

29 Ṭabarānī, *al-Muʿjam al-awsaṭ* (9:113) and *al-Muʿjam aṣ-ṣaghīr* 2:252 (1116). Its chain of transmission contains Abū 'l-Yaqẓān ʿUthmān ibn ʿUmayr who is weak and prone to mistakes as mentioned in the *Taqrīb at-Tahdhīb*. The ḥadīth, through all its various chains of transmission and corroboratory evidences could rise to the *ḥasan* grading, perhaps this is why the author said about its chain of transmission "there is no harm in it."

Note: The greatest terror is one of the Qur'ān's descriptions of the day of Resurrection. (21:103) (27:89). There are several other interpretations to this phrase but all of them seem to be depicting one aspect of this otherwise troublesome phase. The particulars narrated as interpretations of the greatest terror are death, sound of the trumpet and when the soul is given the final decision of its felicity or perdition by the Lord. (cf. Ibn Kathīr, *Tafsīr al-Qur'ān al-ʿAdhīm*).

30 Ṭabarānī, *al-Muʿjam al-kabīr* 12:433 (13584). Al-Haythamī said in the *Majmaʿ az-zawā'id:* "It is related through Baḥr ibn Kanīz as-Saqā' and he is weak (*Majmaʿ az-zawā'id* 2:85)

31 Ṭabarānī, *al-Muʿjam al-kabīr* 12:433 (13584)

32 Tirmidhī (2876); Ibn Mājah (217); Ibn Ḥibbān (5:499)

33 Imām al-Ghazālī, *Iḥyā' ʿulūm ad-dīn* 1:325

34 al-Mubārakpūrī, *Tuḥfat al-aḥwadhī* 8:126

35 Ḥākim, *al-Mustadrak* (1:552); Bayhaqī, *Shuʿab al-īmān* 2:522 (2591). Its narrators are reliable. Al-Bayhaqī relates it earlier (2590) from ʿAbdullāh ibn ʿAmr as a *mawqūf* ḥadīth and this is more sound.

36 An-Nawawī, *Etiquette with the Quran* (Tran. Musa Furber), p. 26

37 Aḥmad 2:176; Ḥākim, *al-Mustadrak* 1:554; Abū Nuʿaym, *Ḥilyat al-awliyā'* 8:161; Bayhaqī, *Shuʿab al-īmān* 2:346 (1994). Shaykh Shuʿayb al-Arnaʾūṭ mentioned in his grading of the *Musnad* (6626) that its chain of narration is weak. Al-Mundhirī said: "Ibn Abī ad-Dunyā relates it in the Book of Hunger, as do others, with a *ḥasan* chain of transmission" (*at-Targhīb wa*

't-tarhīb 2:50). Al-Haythamī said: "Aḥmad relates it as does Ṭabarānī in *al-Kabīr*. The narrators of Ṭabarānī are narrators of rigorously authentic ḥadīth." (*Majmaʿ az-zawā'id* 3:419)

38 Ḥākim, *al-Mustadrak* 1:555, he said "Its chain of transmission is authentic however neither [Bukhārī or Muslim] relates from it." Muʿawiyah ibn Ṣāliḥ is in its chain and he is truthful however he has some errors as mentioned in *Taqrīb al-Tahdhīb*. He relates from Jubayr ibn Nufayr from Abū Dharr sometimes then at other times from Jubayr ibn Nufayr from the Prophet ﷺ as a *mursal* ḥadīth; Abū Dāwūd records it as a *mursal* ḥadīth in the *Marāsīl* (509); Tirmidhī (2912) and Ibn Athīr preferred the *mursal* narrations in his biography of Jubayr ibn Nawfal in *Usd al-ghābah;* Tirmidhī (2911); Ṭabarānī, *al-Muʿjam al-kabīr* 2:146 (1614) from a ḥadīth of Jubayr ibn Nufayr from Abū Umāmah. Tirmidhī graded it weak and raised it with a *mursal* narration.

The *aw* (أو) in the narration indicates a doubt from the transmitter. When two words, often contradictory or speaking of indecisiveness are clustered with the particle *aw*, it is a device for denoting doubt in traditionist taxonomy.

39 Nasā'ī 5:17; Ibn Mājah (215); Ḥākim, *al-Mustadrak* 1:743 (2046). For al-Mundhirī's accreditation, see *Ṣaḥīḥ at-Targhīb wa 't-tarhīb*, vol. 2, (1432).

40 Ḥākim, *al-Mustadrak* 2:528; Bayhaqī, *Shuʿab al-īmān* 2:556 (2706). Its narrators are reliable.

41 Bayhaqī, *Shuʿab al-īmān* 2:556; Ṭabarānī, *al-Muʿjam al-kabīr* 12:125 (12662); Ibn Abī 'd-Dunyā p.108–107 (4); Ibn ʿAdī, *al-Kāmil fi 'ḍ-Ḍuʿafā'* 3:358. Ibn ʿAdī said: "Saʿd (i.e., al-Jurjānī) has other rare narrations and singular ḥadīth that are related from him. He was a righteous man who would not give ḥadīths that were inconsistent with those that are relied upon or that had some weakness either in the text or the chain of transmission, except if he made a slip, and thus are the righteous." Al-Haythamī declared the ḥadīth weak through him in the *Majmaʿ az-zawā'id* 7:335.

42 Aḥmad 3:428 and 444; Abū Yaʿlā 3:88 (1518); Ṭabarānī, *al-Muʿjam al-awsaṭ* 3:86 (2574); Bayhaqī 2:17 and in *Shuʿab al-īmān* 2:532 (2624). Ibn Ḥajar mentioned it in the *Fatḥ al-Bārī* and said: "Its chain of narration is strong" (*Fatḥ al-Bārī* 9:101). Shaykh Shuʿayb al-Arnaʾūṭ authenticated it in his commentary on the *Musnad Aḥmad* (15529).

43 Tirmidhī (2917); Aḥmad 4:432

44 The Ḥanafī imām, Ibn ʿĀbidīn holds this position in his *Radd al-muḥtār*, as does the Shāfiʿī imām, an-Nawawī, in his *Majmuʿ* and the Ḥanbalī scholar Ibn Qudāmah in *al-Mughnī*.

45 Imām al-Nawawī, *Etiquette with the Qurʾān* (Trans. Musa Furber), p. 117

46 Bukhārī (7527); Aḥmad 1:172; Abū Dāwūd (1469); Ibn Ḥibbān 1:326; Ḥākim, *al-Mustadrak* 1:570

47 Ibn Ḥajar, Fatḥ al-Bārī, 9:84

48 Bayhaqī, *Shuʿab al-īmān* 2:532 (2625); Ibn Ḥibbān, *al-Majrūḥīn* 1:148–149; Ibn Abī Shaybah (7824) and (30621); Abū Nuʿaym, *Ḥilyah* 4:199 from Zādhān, one of the Followers (*tābiʿūn*), who said: "Whoever recites the Qurʾān to gain sustenance from people will meet Allāh with not a single piece of flesh on his face." Shaykh Muḥammad ʿAwwāmah said in his commentary to it: "This attributed to the Prophet ﷺ (*rafʿ*) and it is a *mursal* ḥadīth with a *ḥasan* chain of transmission."

49 Bayhaqī, *Shuʿab al-īmān* 2:412 (2243), its chain of transmission is weak, containing Muḥammad Salām al-Jumaḥī and Fuḍayl ibn Sulaymān, of whom some words have been said.

50 *Marfūʿ* (lit. elevated) is a tradition that is elevated to the Prophet ﷺ by a transmitter. Its stands in contrast to *mawqūf* (halted), i.e., a tradition which is halted at a Companion. There is also a discussion whether the general condition of the chain of transmitters being unbroken (or uninterrupted) is a preconceived prerequisite. In this context it is taken for granted that it is (cf. Category no. 6, *Muqaddimah Ibn aṣ-Ṣalāḥ*).

51 Ṭabarānī, *al-Muʿjam al-kabīr* 1:221 (601); Bayhaqī, *Shuʿab al-īmān* 2:407 (2217) and (2218); Ibn ʿAdī, *al-Kāmil fi ʾḍ-ḍuʿafā'* 7:299. Al-Haythamī mentions it saying: "Its chain of transmission contains Abū Saʿīd ibn ʿAwn whom Ibn Maʿīn considered reliable in one of his narrations but weak in another. The rest of its narrators are reliable." (*Majmaʿ az-zawā'id* 7:343). Ibn Abī Ḥātim relates that his father said: "This ḥadīth is unknown (*munkar*)" (*al-ʿIlal* 2:78).

52 an-Nawawī, *Etiquette with the Quran* (trans. Musa Furber), p. 52

53 Bukhārī (5052-5054); Muslim (1159); Abū Dāwūd (1388)

54 Ibn Ḥajar al-ʿAsqalānī, *Fatḥ al-Bārī* 8:714

55 Daylamī 1:433 from Abū Saʿīd without a chain of transmission; Ṭabarānī, *Musnad ash-Shāmiyyīn* 2:282 (1345); Quḍāʿī, *Musnad ash-Shihāb* 1:245 and

432, 392 and 741 with the additional wording: "Many a bearer of knowledge has no understanding, and he whose knowledge does not benefit him is harmed by his ignorance; recite the Qur'ān...". Al-Haythamī mentioned it in the *Majmaʿ az-zawā'id* 1:440 and traced it to *al-Muʿjam al-kabīr* of Ṭabarānī and said: "It contains Shahr ibn Ḥawshab and he is weak but has been declared reliable." Al-ʿIrāqī also considered this ḥadīth weak in the *Takhrīj aḥādīth al-Ihyā'*.

56 *Musnad Imām Aḥmad* (2:447)

57 Ṭabarānī, *al-Awsaṭ* 3:193; Abū Nuʿaym, *al-Ḥilyah* 6:196; Haythamī, *Majmaʿ az-zawā'id* 7:351

58 an-Nawawī, *Etiquette with the Qur'ān* (trans. Musa Furber), p. 59

59 Aḥmad 4:313; Bukhārī (5060); Muslim (2667); Nasā'ī 5:33

60 Ibn Ḥajar al-ʿAsqalānī, *Fatḥ al-Bārī* 8:719

61 Tammām, *al-Fawā'id* 2:261 (1690); Ibn ʿAsākir, *Tārīkh Dimashq* 7:62; Ibn Abī Shaybah, *al-Muṣannaf* (30702 and 35877); Dārimī 2:524 from Abū Umāmah as a *mawqūf* narration. Ibn Ḥajar authenticated this *mawqūf* narration in his *Fatḥ al-Bārī* 9:79.

62 Abū Yaʿlā 5:159 (2773); Ṭabarānī, *al-Kabīr* 1:255 (738); Bayhaqī, *Shuʿab al-īmān* 2:529 (2614); Quḍāʿī in the *Musnad ash-Shihāb* 1:186 (276); al-Haythamī mentioned it in *Majmāʿ az-zawā'id* 7:329 and 330 and said: "It contains Yazīd ibn Abān ar-Raqqāshī and he is weak." Al-ʿIrāqī also considered it weak in the *Takhrīj aḥādīth al-Ihyā'* 4:44. Al-Khaṭīb relates it in the *Tārīkh al-Baghdād* 13:16 with a different chain from al-Ḥasan from Anas, and the chain contains Yaḥyā ibn al-Mubārak who is ruined (*tālif*).

63 Ṭabarānī, *al-Awsaṭ* 6:361 (6616); al-Haythamī mentioned it in *Majmaʿ az-zawa'id* 7:339 and said: "Ṭabarānī relates it in the *Awsaṭ* from his shaykh Muḥammad ibn ʿUbayd ibn Ādam ibn Iyās—adh-Dhahabī mentions him in *al-Mīzān* by this ḥadīth and I cannot find anyone else who says anything about him—and the rest of the narrators are reliable." Adh-Dhahabī's words in *al-Mīzān* are: "Muḥammad ibn ʿAbīd ibn Ādam: "He has a singular narration which is false" and then he mentions it.

64 Bayhaqī, *Shuʿab al-īmān* 2:326 (1937) and it is a mursal narration from Qays ibn Saʿd who is al-Makkī. He did not meet any of the companions, his shaykh is a Follower (*tābiʿ*) and is unknown, and the rest of its narrators are reliable. ʿAbd ar-Razzāq relates it in *al-Muṣannaf* 2:326 (1937) from Ibn Masʿūd.

65 Quḍā'ī, *Musnad ash-Shihāb* 1:51 (28); Ibn Mājah (3533) with the wording "The best cure is the Qur'ān". Al-'Ajlūnī said in the *Kashf al-khafā'* (2:864): "Its chain of transmission is *ḥasan* (good) as al-Munāwī said, however, in *al-Madāwī* (4:643), as-Sayyid Aḥmad al-Ghumārī found a weakness in it because of al-Ḥārith al-A'war. Nevertheless, corroboratory evidence is found in the *marfū'* ḥadīth of Ibn Mas'ūd: "See well to the two cures: honey and the Qur'ān." Ibn Mājah relates it in his *Sunan* (3452) with a sound chain of transmission.

66 Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm* 3:61, Dar Miṣr li 't-Ṭabā'ah

67 Bukhārī (5736)

68 Aḍ-Ḍiyā' al-Maqdisī, *al-Aḥādīth al-mukhtārah* 6:100 (2084) with the wording "The reciters are chiefs of the people of paradise." It editor (*muḥaqqiq*) said: "Its chain of transmission is rigorously authentic." I say: Its chain of transmission contains Muḥammad ibn Manṣūr who is aṭ-Ṭarsūsī, adh-Dhahabī mentioned him in the *Mizān al-I'tidāl* saying: "The shaykh of Ibn Jamī' in the ḥadīth "The reciters are chiefs of the people of paradise" is suspect." This is because aḍ-Ḍiyā's chain of narration contains Muḥammad ibn Manṣūr al-Wāsiṭī, he and his researcher made a mistake and declared the ḥadīth authentic when it is a fabrication. It has a corroboratory evidence which is not pleasing in a ḥadīth of al-Ḥusayn ibn 'Alī that aṭ-Ṭabarānī reports in *al-Mu'jam al-kabīr* 3:132 (2899), al-Haythamī said in *Majma' az-zawā'id* (7:335): "It contains Isḥāq ibn Ibrāhīm ibn Sa'īd al-Madanī and he is weak," and another which is worse in a ḥadīth of Abū Hurayrah that Abū Nu'aym reports in the *Ḥilyah* (6:65) and Abū 'sh-Shaykh in *Ṭabaqāt al-muḥaddithīn bi-Aṣbahān* (3:18). Its chain of narration contains Mujāshi' ibn 'Amr and he is a liar.

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Mulla 'Ali al-Qari, a Hanafi jurist, hadith expert and theologian, was born and grew up in Herat, Afghanistan where he received his early Islamic education. He was deeply devoted to the Qur'ān, and his mastery and precision of Qur'ānic recitation and its science earned him the appellate "al-Qārsī", or 'the Qur'ān reciter'. His scholarship was exacting and his output profuse having composed works – a great number being encyclopaedic in nature – on just about every field and subfield of the traditional Islamic disciplines.

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